

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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NEW SERIES VOL. IX. NO. 7.

Don't forget it, that the engine that has the loudest whistle is not the one that draws the heaviest train or propels the most massive or fullest laden boat.

If you do not believe that helpful work dissipates worry try it on, and see how soon the sunshine will break through the clouds.

Do good that you may love, and soon you will love to do good, for Christian kindness is one of the highest laws of the Master's kingdom.

The heart and body of true Christianity is Jesus Christ our Lord, who "of God is made unto us wisdom and righteousness and sanctification and redemption."

There are real high places in religion whereon the Christian may walk, but if he indeed would walk there he must first "walk humbly before the Most High", for "he that humbleth himself shall be exalted."

John D. Rockefeller gave on the 7th to the General Education Board, \$32,000,000. In all his gifts to education have reached the enormous sum of \$79,000,000. Of this amount, \$21,000,000 have gone to Chicago University.

There can be no good in any success the conditions of which crush honest aspirations and enterprise in other people. It may seem so for a while but God rules and His word declares that "whatsoever a man soweth that shall he also reap."

Some one has said that "prayer takes us into the domain of Omnipotence". Are not all men in the domain of Omnipotence already and inextricably so? Better far to say that "the prayer of faith puts us into saving and working conditions with the Omnipotent."

It is of great importance that every church, every pastor, every Baptist do some level-headed thinking and some heroic acting from now till the Southern Baptist Convention meets. The needs in the Home and Foreign departments of our mission work are imperative. There is no time for indecision or inaction. Let the watchword be, "every one."

But how can I "love my enemies"? is the cry of the self-willed and self-complacent Christian. Why, beloved, by "doing good to them that hate you and by praying for them that despitefully use you and persecute you." Love not in word but in deed as Christ loved you, and thus "prove that you are a child of your Heavenly Father."

The cheap scientist who locates the causes of the recent seismic disturbances at Kingston, Jamaica, among the things that hapened 3,000,000 years ago may not have missed it any further than those costly ones who have so elaborately and succinctly and clearly told us the causes of the shakes we a little while ago had in California and Chili. Sure enough it is

that great are the scientists and earthquakes are their jaw breakers.

The Christian who speaks without regard for his brother's feelings has far more carnal temper than he has of moral muscle. He would do well to bear in mind that "knowledge", however extended or limited, "puffeth up", but that "love edifieth", therefore he should "covet the best gifts", and especially "that more excellent way". Bear in mind that real happiness lies along the pathway of Christian service and duty.

It might not be safe always to judge a citizen by the taxes he pays, nor a Christian by the amount of the contributions, he makes to God's cause. The good citizen is to be rated more by his submission and obedience to law and the good Christian by his likeness to Christ. The state and all good people honor the good citizen and the Lord our God "honors them that honor Him", and especially does He "love the cheerful giver."

We can well afford to do without fame if we can manage to lead honorable and useful lives. Many famous men have fallen from their lofty pedestal into shame and contempt, and some of them were in the ministry. But let none of us be "weary in well doing for in due season we shall reap if we faint not." Well doing is the watchword and the promise of "sufficient grace" is our sure support.

It would seem after all of the tinsel and gew gaw parade concerning the conversion of the young Queen of Spain to Catholicism it was but a thinly disguised sham. Her "mental reservations" were so strong that she already has her own private chapel as well as chaplain, and the Anglican services are quite in vogue. Converted? Well, yes, but with a string to it, as doubtless are others elsewhere.

In some of our preachers' meetings, if our brethren were as anxious to hear and learn as they are to talk and impart, there would be not only better order, but more profiting withal. Our good sisters, from what we sometimes hear of their meetings, might get a lesson to profit from this suggestion. We are free to admit that this is the outgrowth of both observation and experience. "We all do it."

Christian people who have learned by the help of God to make a convenience out of an unpleasant necessity, and to extract pleasure out of their privations, lack nothing of being "the salt of the earth" and the "light of the world". One of the happiest homes we were ever in was far removed from the railroad and river, and almost everything therein was of home manufacture, plain but good.

The sins of today—the overt acts of disobedience, are only the product or outgrowth of Adam's sin, the sin of unbelief. That was a condition out of which came Adam's disobedience. Unbelief is the original or mother sin, out of whose capacious womb comes the whole spawn of

all disobedience, fertilized and germinated by the enticements of "the world, the flesh and the devil." Therefore watch and pray that ye enter not into temptation.

It has been said that grief suppressed is grief increased and it may be so, but not so with anger. Anger suppressed is anger extinguished, and it is heaven's law that it should be so. For that reason the divine injunction is, "be angry and sin not", and yet again, "let not the sun go down on your wrath". If you are angry "sin not" in bitter speech, nor in violent stroke, but "possess your soul in patience."

Every Christian probably has a besetting sin and it may be the same, or similar to, Paul's thorn in the flesh. But in any event that same Christian has Paul's never failing resources, that of the promise of "sufficient grace." If he earnestly and truly wills to "fight the good fight of faith" that sufficiency of grace will bring him off more than triumphant.

The ladies' habit of matching their complexion with the colors they wear, is no doubt according to good taste, and all this for society's sake. Why may not they and we all who are "children of the kingdom", and for the "Master's sake", strive to match our profession of the Christ life, with a like harmonious Christ living? He went everywhere doing good, so let us be like him.

Of a certain family in a certain city it was declared that they would not live longer in the unfashionable neighborhood and moved into one more stylish and to their taste. It was afterward found that they had not paid more than half of the year's rent and owed not a few little debts for borrowed articles. Yet they ranked as good citizens. How much after this order are too many Christian lives? Posing and promising but not half way paying.

It is worth a man's while—a preacher or an officer, not to boast of what "he will do" when he puts on his armor for the beginning of a new fight. Who does not remember Gen. Kuropatkin when he took command of the Russians, how he "would dictate terms of peace in Tokio"? As well as Gen. Buller when he left London for South Africa that he "would avenge Majuba Hill"? It is always as true as gospel that "man proposes and God disposes."

The fallen Dr. Crapsey's averment that "constant repetition of the acts of the ritual" and the "continual rehearsal of the liturgy" by the clergy tends to turn all spiritual service into mere formalism, needs no supporting affidavit for confirmation. If one would attend a mass in the Catholic church the verification will be patent. And if you will give heed to the manner in which many heads of families and some ministers, return thanks at the table you will think of Crapsey and blush.

The Nutcracking Corner.

Some questions are "hard nuts to crack." But if you will throw them over to this corner somebody will try them.)

A brother asks, "What is the exact difference between the Baptists and the Methodists as to the condition of believers in Christ?"

In short, Baptists hold that all real believers in Christ as Savior are, from the day of their faith in Christ, absolutely, unconditionally, and eternally, saved and secure. Methodists hold that all believers are, at the time they believe, brought into a state of salvation, but that their eternal salvation depends on their "holding out faithful" in good works from the date of their conversion until death, or, else, on their repenting of all failure and sin before they die.

Baptists hold that salvation is a gift of God, hinged absolutely and alone on repentance toward God and faith in Jesus Christ, so far as man is concerned. Methodists hold that salvation is the gift of God, obtained by repentance toward God and faith in Jesus Christ, then kept or forfeited by the after conduct of the believers.

This makes Baptists hold that all good works and obedience on the part of Christians are the result of gratitude and love to God for having saved them, and makes the Methodists hold that all good works are obedience of the Christians are first from gratitude and love to God for having brought them into the saved state, and second to keep God from casting them off forever.

This also makes the Baptists hold that salvation depends on what Christ has done for and in the believer, and makes the Methodists hold that salvation depends partly on what Christ has done for and in the believer, and partly on what he does for himself.

This necessarily leads Baptists to hold that the saved are rewarded for all obedience, and good works, and are chastened or suffer loss for all sin and disobedience, but that these rewards and losses are separate and independent of the soul's salvation from hell. See 1 Cor. 3. Just what the Methodists held on this point is not clear.

Baptists also hold that believers cannot cease to believe in Christ when once they have trusted Him, and Methodists hold that they can.

Baptists teach believers to abstain from all sin because it is wrong, because it dishonors God, and because it brings chastisement and loss, and sorrow, and to be obedient and do good, because it is right, and glorifies God, and secures blessings; but that the salvation of the soul depends wholly on the atoning merits of Jesus Christ who died "for our sins"; while the Methodists teach believers that if they do wrong and fail to do good works, etc., they may forfeit their salvation and be damned as lost.

Baptists do not teach, as is so often charged, that if one is saved he may go on in sin and yet be saved, but, instead, they teach that if one is regenerated by the Holy Spirit, saved by grace through faith, he will not go on in sin, but will serve God. See John 14:21-23. He who wishes to go on in sin has not been born of God. This is a little long but needed.

A brother wants to know what a church

should do if a preacher is excluded for a real wrong and afterward moves away and writes back that he has repented and wants to be restored and get a letter? One sentence will answer that. Write to the pastor and deacons of the church which he wants to join and tell them the full facts and see if they, knowing the facts, in connection with his life as they now know it, want the church to restore him and grant him a letter that they may recommend him to their church.

A sister asks, "Why won't Baptists receive the baptism of those who were baptized by immersion, after they professed conversion, by others than Baptists?" Just one Scriptural reason: they were baptized "unto" the wrong doctrines or faith. Read Acts 19:1-5. Why did Paul have those disciples baptized again? They had believed. See verse 2. What, then, was the matter? They had been mis-taught. The doctrines they proclaimed by their baptism were incorrect or incomplete. A candidate is baptized "unto" something. He proclaims something by his baptism and if the doctrines "unto" which he was baptized were incorrect, and he comes to see them so, he needs to be baptized again "unto" the teachings he now believes. Baptizing such again is no reflection on the sincerity of either the candidate or the former church, but simply a public renunciation of the former doctrines held and the proclamation of the new faith.

What is the Policy?

I mean, what is the policy of our State Mission Board? I ask for information. Every Baptist in Mississippi who contributes to missions through the Board has the right and ought to know of the policy of the Board.

From several instances of the Board's donation to supplement the several salaries, I have not been able to determine just what policy the Board adopted in making donations. Of course there is one policy.

For instance: if the Board donated \$600 to supplement a salary at any place, would that amount be affected by the small or large expense of living which the preacher in charge would be put to? It seems not. If so, say the Board had in mind, when they made the donations, the possible expenses of a family of four; but suppose it falls out that this man and family fail to come, and there come in their stead a family of eight, would the donation be increased to meet the difference in the expense of the two families? Or, on the other hand, should the donation have been made for the larger family, would it be decreased for the smaller family, the work on the field to be done remaining the same? I would like very much to know.

Truly,

L. A. Moore.

South Side, Meridian.

The Legislature of Tennessee has passed a bill giving to the Peabody College for Teachers at Nashville the sum of two hundred and fifty thousand dollars. Appropriations from other sources, notably one from the Peabody Education Fund of one million dollars, already made but depending upon the appropriation just made by the Tennessee Legislature, make the total already given more than one million seven hundred thousand dollars which will come to the college this year.

In addition, at the last meeting of the

Trustees of the Peabody Fund a resolution was adopted to inquire into the expediency of adding a half million dollars to the previous appropriation.

The management of the college will erect handsome buildings, add new departments and materially increase the usefulness of the institution.

Hattiesburg Bible School.

The Hattiesburg Bible School met Jan. 21-25 as announced. There were fifty-three preachers enrolled. This was the opportunity of a life time. The lectures of Dr. Eaton on the Preacher, first as a man, were of very first value. The standard of manliness upheld was inspiring. Then the duties of the preacher as a citizen to stand for good government and clean administration as against the mere politician was a delight to the soul. The lecture on the Preacher in the home just bristled with gems of profoundest thought. The instruction as to work in the study, his use of books, etc., was equal to anything that had gone before. But the lecture on the Preacher in the Pulpit stands unsurpassed, and ought to be printed and put into the hands of every preacher in the land.

Dr. Eaton's sermon delivered at night, on the Authority of the Bible, Atonement, Election, Baptism, and the Lord's Supper, were masterpieces. Each one deserves a special comment, but one is mentioned, the discourse on Election was the clearest and most satisfactory presentation of that subject that this scribe has ever seen or heard. If it is not put into permanent form and given to the world there will be a distinct loss. It would be unwise to attempt a characterization of Dr. Eaton, so just a statement of the fact that for four days he sat in the midst of an average of, say forty preachers, for two hours each day and the questions came of every sort and size and ranging from creation to the judgment, yet at no time did he look for an answer. This will serve to show his rare attainments. And this was the 3rd session of each day, when each one had liberty to ask any question he desired. It seemed to be the general impression among the brethren that there is no greater Baptist today than Dr. T. T. Eaton, editor of the Western Recorder, Louisville, Ky. Friday, the last day, Dr. R. J. Willingham, secretary F. M. B., was with us. And our hearts warmed within us as he talked of the Pastor and Missions, the work and workers, and the Christ of missions and in missions. His work there will do great good, for most of us came away resolved to do more for missions than ever before. We think there is no greater secretary than our own Dr. Willingham. Brethren, he is leading a great work; let us keep to the front this glorious, God-given work of giving the gospel of our Lord Jesus Christ to the world. To save the F. M. Board from a debt at the convention in May will require heroic efforts among God's people.

One of the greatest blessings of the institution was the good fellowship of the brethren. I am sure we love each other better. And we all feel indebted to Pastor Trotter and his excellent people for their unlimited courtesies. "Behold how good and how pleasant it is for brethren to dwell together in unity."

J. P. Williams.

Resolution.

Whereas, Bro. L. F. Gregory, our pastor, has tendered his resignation of the Belzoni Baptist church to accept the pastorate of the Carrollton Baptist church; and

Whereas, Bro. Gregory and Sister Gregory have been eminently useful and helpful in building up the church work in Belzoni; and

Whereas, We regret exceedingly to lose them and release our claims on them; therefore be it

Resolved, In conference assembled, that we, Belzoni Baptist church, do hereby commend Bro. and Sister Gregory to Christians everywhere as faithful, efficient, and consecrated; and pray that God's blessings may always rest upon them in their great work; and that this resolution be spread on the minutes of the Belzoni Baptist church, and a copy be furnished The Record for publication.

T. E. Mortimer, C. C.

Haleyville, Ala., Jan. 28th, 1907.

Tennessee Valley Fertilizer Co.,
Florence, Ala.

Dear Sirs:—

I have been dealing in fertilizer for the last twenty years and have never been as well satisfied as I was last year.

Twenty years ago I cleared up seven acres of land and have been cultivating it ever since. Last year I put 600 lbs of your fertilizer on it and I have never made such a crop of corn as on this piece of land. I put 200 lbs per acre on 5 acres and planted it in cotton and made four bales of cotton on the five acres. Everybody around me that used your fertilizer had as good crops as mine.

Yours truly,

W. N. Miller.

Sunday School Institute.

The Sunday School Institute at Sardis conducted by Bro. J. E. Byrd was a success in every way. Bro. Byrd came to us Jan. 26th and remained until the 28th. His lectures on the different departments of Sunday school work were very helpful. The attendance and interest was good throughout the meeting. His work here will, I am sure, be a stimulus to our Sunday school. There were four meetings of this kind in Coldwater Association.

Our church is growing in numbers and interest and the outlook is encouraging.

J. A. McCord.

Sardis, Miss.

A News Letter.

Having been with my present work one month, I take the privilege of writing this news letter concerning it. My immediate field is composed of four churches, as follows: Brandon, first and third Sundays; Dry Creek, second Sunday; Pelahatchie, fourth Sunday; and Rock Hill, third Sunday afternoon. Cordiality, kindness, and sympathy have been the features of the welcome at each place. The weather has been good and the congregations large.

Collections for the storm swept churches have been taken at all except Pelahatchie, and there a private subscription had already been forwarded. I found two prayer meetings, one young people's meeting and three Sunday schools at work, and hope to have a fourth Sunday school next quarter.

At Brandon, besides the above contribution, we have given \$5.00 to the Orphanage, payed off a \$250.00 debt on the church, arranged a neat study for the pastor and payed his salary for three months in advance.

Very sorry we cannot report any additions or conversions; however, we have had some requests for prayer. We are striving to sow the seed in the Master's name and look to Him for the harvest.

February is our month for the foreign mission campaign. We hope to do our part in a comparative way at least in this great work.

I spent one week, both pleasantly and profitably, in the Ministers' Institute at Newton, mingling with the brethren and listening to the wholesome lectures delivered by the wise and tender Dr. McGlothlin.

Amid my many joys, I have often been sad because the good people of Columbia and Cedar Grove were without a pastor; and I now heartily rejoice in the information that S. A. Wilkinson, an ex-Mississippian, now of Doniphan, Mo., has accepted the work and will be on the field the first of March. Happy in the work, rejoicing in our blessing from the Master and with good will toward the brethren, I am,

Bryan Simmons.

Brandon, Miss.

Gone to Rest.

A railroad engineer, the best man I have ever known, Brother Jack Tew, for nearly twenty years a railroad engineer on the N. O. & N. E. railroad, was killed in a collision of trains on that road a few days ago.

Having known him for fifteen years, and having been his pastor for a good portion of that time my opportunity to form a correct estimate of his character as a man and as a Christian was about as good as it could be. I have repeatedly said of him while he lived, and I am glad to be able to say of him now that he has gone from us, that his was the best rounded up Christian character I have ever known. This may seem strange to those who doubt whether a railroad man can be a consecrated Christian.

Yes, he can. I thank God he can, and after a pastorate of thirty years, during which time I have been associated with men of nearly every calling in business life, I am free to say that Jack Tew, the railroad engineer, was the best man I have ever known. Humility, charity, courage and fortitude were among the traits which were prominent in his useful life. I have never known any one who appeared to me to be so deeply concerned to know just what God wanted him to do and I have never known any who manifested stronger determination to do the Master's will. How refreshing the memory of this God-like man when I contrast his courage and fidelity so prevalent in all the relations of life, with the "slack twisted" conduct and cowardly shirking of duty and responsibility so prevalent in many, to the shame of our churches and the disgrace of that cause which we all claim to love above everything else.

Noble man, faithful brother, child of the living God, farewell, for awhile. May our blessed Lord, to whom you gave everything, comfort your loved ones on earth and gather them with you to his own everlasting rest when their work is done.

L. E. Hall

Scranton, Miss., Feb. 5, 1907.

REV. E. E. SMITH.

Natchez, Miss., Jan. 26, 1907.

The death of every good man is a testimony to the fact of Christianity, with all its claims. In the death of every Christian, therefore, we have a witness for immortality. This was the case of the subject of this sketch.

In his life time he was a large and portly man, seemingly in perfect health, though in reality he was a sufferer for years. Many times he delivered his message to the people, while in body he was racked with pain.

The last meeting that he held was near Wesner, La. He literally died while in harness. The day of his accident, he was on his way to the church where he was preaching in a meeting. The horse became frightened and ran away; Bro. Smith leaped from the vehicle and in the fall broke his leg just above the ankle. For more than five weeks he suffered untold agony. Finally, on the advice of his physicians, his wife took him to Natchez hospital. Here he began to improve, though it was evident his foot would have to be amputated.

As he continued to linger, his devoted wife rented a house in the city and removed him there and after the operation, with skilled medical aid and excellent nursing, he began to grow better, seemingly on his way to complete recovery. The brief period of surcease from pain, was radiant with hopes to friends and family. The writer spent many pleasant moments in conversation with Bro. Smith about his beloved labors. His heart seemed to be full of service and his mind was constantly with the great work he was doing in Louisiana. The sunshine of this short and seeming convalescence soon passed away. After another three or four weeks of excruciating suffering the end came, Jan. 3rd, at 1:30 a. m. Like a little child in sleep he breathed out his life.

On the evening preceding his departure, as the family was gathered about the bed, he opened his eyes, and, pointing heavenward, he said: "I want my children to meet me up yonder". Pointing to his boy, he said: "There is my precious boy." Then he commended them to grace of God and closed his eyes to open them in the glorious city whose builder and maker is God.

Rev. E. E. Smith was born Aug. 6, 1852, in Pontotoc county, Miss.

He was a student in Mississippi College a while and on July 21st, 1880, was ordained by the Harlands Creek Baptist church; Revs. W. C. Lattimore, T. J. Bailey, T. S. Wright and W. M. Broadway, ordaining council.

Bro. Smith was a pastor in Mississippi about seven years; sixteen years he spent in Arkansas; the rest of his life he spent in Louisiana.

He was always on the right side of any question, moral or denominational. He was a positive character; never was he found on the fence, and hence, he often met with opposition and sometimes with disappointment. In his ministerial work he was aggressive and enthusiastic and the Baptists always prospered where he served as pastor. His faith in God was sublime and his trust child like.

He was a devoted husband, an exemplary man, a true citizen, a consecrated Christian, a faithful preacher of his Christ and an energetic worker in his service for God and humanity.

He has a wife and four children surviving him. May the God of all grace and consolation comfort them in their bereavement. Their loss is his gain.

Natchez, Miss.

Jno. A. Held.

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The Saloon No Remedy.

Perhaps if some newspaper men would "take the medicine" which they prescribe for other papers, that of "opening with prayer" the work in their offices for the day, they themselves would write and publish fewer whiskey editorials and extracts favoring and helping on the infamous liquor traffic. Perhaps too they would not tell such awful falsehoods as they do about blind tigers causing "ten times as much drunkenness" as the open and legal saloon.

Any way, why is it that saloon men and their apologists and advocates cannot put their case before the public without drawing on the resources of the "father of lies" for their chief arguments? Don't they know that no one who has ever known the common run of saloons except he be an idiot, will ever believe for a moment that monumental lie that the blind tiger makes ten drunkards to every one made by the saloon? Lying comes in for one of the severest maledictions of the scripture, even that all liars shall have their part in the lake that burns with fire and brimstone, and one is sorely pained to see unfortunate money struck men charging up to the very "ragged edge" of that burning lake with neither brakes nor stops on to hinder. Yet it is rather to the advantage of the party of sobriety and decency. With every sane man every exaggeration to deceive is a falsehood pure and simple and every prevarication for it is a lie in holiday dress, and discerning people not only see the cloven foot in the utterance, but really put it with whatever weight it may have, all out of the equation that it may count against the very thing it aims to promote and help to knock it out. It has long since gone to record that no rational man would make the mis-

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representations and exaggerations and tell the unconscionable falsehoods about the liquor traffic if he did not inordinately love the money that it earns, or lust for the essence of the pit that intoxicates. Everybody who has been around and used his eyes and ears half way to profit, knows that the open saloon is no remedy for the blind tiger or bad whiskey. There is no more honor in a saloon man's stomach—he has no heart—than in that of the fiend of the blind tiger, for it has ever been known that the quality of the "wet goods" sold over the counter of his gilded palace is as nasty and poisonous as that pumped out of a blind tiger nigger's boot leg or scratched up out of the manure heap at the back end of a livery stable. True he may keep a choice bottle or two of fine swill for the delectation of his gilt edge hogs, but to the "ragged edge and bobtail" of his unwary success, why "pine top" and "tailings" with a sprinkling of "May apple root tobacco juice and strychnine" at the same price is good enough for them, and especially as it is at their cost that he makes his largest profit.

Then can any one suppose that there will not be blind tigers all the same and all about as much as ever saloons or no saloons? Has it not been proven time and again that even with the vigilance of the saloon man, greedy for all of the liquor patronage and profit added to the alertness of the police, has never yet been able to suppress the sly, moon-eyed cat even in close proximity to the saloon if not indeed under the very nose of the very dram seller himself? The conclusion of the whole matter is that all this talk about the open saloon being the best remedy or any sort of a remedy for the evils of the blind tiger by substituting for them and the banishment of unwholesome and poisonous liquors is a mere fake and tommy rot and a subterfuge invented by the greed-infected liquor man who hopes to fill his conscienceless coffers with the blood money profits of the inhuman and soulless traffic. Well, suppose you take a view of the picture here brought to view? See the saloon in the limelight of truth and solid reality. For a money consideration men have the privilege, nay the legal right, and don't fail to use it, to kill not less than 100,000 men outright each year, of breaking the hearts of twice that number of our women—wives, mothers and sisters, and reducing three times as many children to rags and poverty, and filling the jails and penitentiaries with criminals and the asylums with lunatics. Just think of it if you can without breaking your very heart-strings, ye men of earth and angels of heaven, what a ghastly scene meets your gaze! Six hundred thousand of our American citizens, men, women and children swamped and blasted in the vortex of the whiskey traffic, that a few heartless men may easily float on the crest of this billow of death and doom down to a fiery and eternal hell. "How long, O Lord how long", until the day of deliverance?

Griffith Memorial Church.

This is a church which is not a church. It is located in South Jackson, with Rev. G. W. Riley pastor. It lacks at least two things of being a church. In the first place, it is not yet organized, it is only a mission of the First church. And in the second place it has no house yet. But both of these two things will soon be a reality. The workmen are at work on the house, and will soon have it completed. And then the organization will speedily

follow. At present the congregations are holding Sunday school, prayer-meeting and preaching in the three-story brick school building, hard by the new church house. The Sunday school was organized on Jan. 26th, with 50 present. On Feb. 3rd, there were 79 present. Gov. A. H. Longino, our worthy superintendent of the First church Sunday school, is also superintendent of the Griffith Memorial Sunday school, it meeting at 3 p. m.

The Griffith Memorial is situated in a rapidly growing portion of the city. The congregations at all the services are good. More than 50 were present at the last prayer-meeting. Bro. Riley is encouraged at the way things are moving off. At no distant day we expect to see a self-supported church in this portion of our city. The next needed move for Jackson Baptists will be to establish a mission in North Jackson which would soon develop into a fourth church in the city.

In this week's issue we start a large advertisement of The Hutchins Eczema Salve. In justice to this preparation, we desire to say that some of The Record force have used it with fine effect. The results have been so satisfactory that we are prepared to say that we believe it will do all that is claimed for it by the proprietors. But if it does not, you have a guarantee that your money will be returned to you. Read the advertisement and carefully note the references given. We are well acquainted with the firm back of this splendid remedy, and take pleasure in assuring our readers that they are perfectly responsible, and will do what they say.

Let your orders come right along for books. We are in better position than we have ever been to serve the public satisfactorily. Bibles, Testaments, and hymn-books a specialty. Orders for all books promptly filled. We have reduced the price of History of Mississippi Baptists from \$3.00 to \$2.00. We are handling "Esperanto", the beginners book in the new universal language. It will cost you only 55 cents prepaid. We will appreciate your orders for any book, and will give you prompt delivery. Write to, or call on, The Baptist Record, Capital National Bank Bldg., Jackson, Miss.

How To Understand the Bible is a pamphlet of 21 pages, written by Rev. W. A. Hamlett, now a pastor in Louisville, Ky., but once a Mississippi pastor. The treatise consists of eight parts: A knowledge of the Original Tongue; Remembering the Context; A Knowledge of Each Book; Divisions of Scripture; Divisions of Humanity; Dispensational Truth; Giving Scripture its Most Natural Interpretation; Testing Scripture by Scripture. The book is sensible, scholarly and pious.

Deacon A. J. Brown said: "A pastor can induce his people to make no better investment than to give \$2.00 for The Record. Any church finance committee will raise more money and raise it more easily when his people read the Record."

All the reservoirs of New York City will store 200,000,000 gallons of water, and still fears are entertained that the water storage capacity might be insufficient for the needs of the city.

Rev. E. E. King has entered upon his eleventh year as pastor of the McKinney Baptist church, Texas. During his pas-

Feb. 14, 1907.

torate, there have been 843 accessions. Soon the church will begin the erection of a new house, to cost some \$30,000. The old house was wrecked by a storm last year. During these ten years, the church has contributed \$48,613.70. Certainly a good record.

It will be good news to all lovers of home, purity and prosperity, to hear that Jefferson county, so long under the galling rule of the whiskey traffic, has at last broken the fetters, and is legally free from the curse. Another county to go into the "dry" column.

Rev. Austin J. Thames has resigned the care of the Macon Baptist church, to take effect April 1st. He has accepted the pastorate of the First Baptist church, Palmyra, Mo. It is a distinct loss to Mississippi for such men as Brother Thames to leave.

Pastor Yarborough not having sufficiently recovered to preach last Sunday, Rev. P. I. Lipsey preached in his stead both morning and evening. The sermons were fine and well received by the congregation, and will not be without fruit.

Rev. William F. Roberts, lately pastor of the First church, Grenada, has just closed a meeting in his church at Letts, Indiana, in which he did all the preaching himself. There were 27 accessions.

Rev. R. A. Cooper has been on a trip to Louisiana in attendance upon a ministers' institute, in which there were about fifteen preachers present. It was a fine meeting.

Our Brother, Dr. A. B. Kelly, of Yazoo City, has recently undergone a surgical operation. We learn that he is doing well and trust that he may have a speedy recovery.

Read in this issue Dr. Mullins' appeal in behalf of the students in the seminary. Do not delay your efforts for this cause.

College Tidings.

Last week I announced that our Ministerial Education funds were \$500 short and suggested that 10 churches at \$50 apiece or 50 churches at \$10 apiece would clear the debt. Of course the expenses are constantly recurring and we ought to have about \$1,200 between this and the close of the session. Thus far I have had but one response to my appeal of last week. That response was from a widow who works hard and makes her living by taking boarders. "Of a truth I say unto you that this poor widow hath cast in more than they all."

But there are many noble people in Mississippi who will not be willing to see our young preachers lose time from school for lack of means nor the Board of Ministerial Education burdened with debt.

Yours for the cause,
W. T. Lowrey.

Signs of Promise.

The prevailing scarcity of money is the puzzle of the day in business circles. Despite flood and storm a fairly good crop was the record of 1906, and a fairly good price was realized for it, and yet the banks, the merchants, the professional men, the artisans of all trades, the farmers, all unite in saying "we never saw

THE BAPTIST RECORD.

money so scarce". It is not well to ignore a condition of things like that which confronts us either in business or religion. In this stringency what ought to be the attitude of the Christian to the work of his Lord? Does it become the child of God to reduce his effort in the cause of righteousness first in his expense account, beginning with the house of his heavenly Father, praying at the time "thy kingdom come"? Nay verily you say, for thus did not the men and the women whose names are in the book of life and who in much trial of affliction fought the "good fight". It would have been so much easier for this life to have omitted the eleventh chapter of Hebrews, but the world would have been the poorer, the loss to character building irreparable. It would have suited the ease and comfort of the brethren of the church at Ephesus to detain in equal comfort with themselves the great Apostle in that memorable interview of Acts 20:17-27, but what were all the ease and comfort of this life compared to the magnificent sentiment of the 24th verse, and what a sense of loss we would have, if we had read here or at 21:13 a different sentiment with a disposition to seek ease and comfort? So it seems to me ever and anon in the history of His people there comes something to stir the soul and prompt the children of our Father to do, and to dare for His sake to prove their loyalty to Him.

The time is now on to try our nerve in the matter of the extension of the coming kingdom, and pastors and people will be put on their mettle, so to speak. Must we fall back or must we make a distinct advance? I hear the shout of a captain, "Withstand in the evil day", again he cries out, "Stand therefore", once more above the din of battle—"having done all stand." It was in the thickest of the fight, men felt the effort is vain and began a retreat, when the gallant Gen. Bee, waving his sword, cried out to the faltering lines, "See Jackson standing like a stone wall", and the effect is magical, for the faltering lines close up, and at the word "forward", throw themselves with resistless force against the enemy, and victory is won. Soldiers in the army of the Lord, our Father's children, let come what may, shall we not make the year memorable with a great victory in His name for missions?

The W. M. U. people are still being heard from in the interest of the North China mission. That of the Meridian 1st church sends \$60.00 and \$27.60 additional to all missions, while the smaller sisters at the 15th avenue \$20.00. The Gloster Baptist church does the handsome thing by state missions with \$72.00, while Liberty of the old Mississippi Association, where S. W. Sproles feeds the flock of God, makes a distinct and gratifying advance for same cause. Spring Hill, one of the smaller churches of that missionary association, the Copiah, answers to roll call with \$23.53, and Standing Pine, far out in the interior of the Harmony, sends \$24.20.

A. V. Rowe.

It often happens that the first steps toward a divorce on the part of the wife were taken at the dancing school. It would not be too much to say, however, that it is no less a fact that the primary movement toward the same social catastrophe on the part of the husband was toward the liquor saloon. These are choice wedges for the splitting and dividing of homes by the old advisory.

Meridian Pastors' Conference.

By W. A. Roper.

Churches January 27, 1907.
First Church—Dr. Dawson supplied—No report.

Pastor Cook reported good service at Salem. Subject: "Man's Sin." Gen. 3:6. Collection for ministerial education, \$4.35.

Bay Springs—Pastor Newton preached. Subject: "The First Murder."
South Side—Pastor Moore preached on: "Faith in the Lord." Organized a B. Y. P. U. with 19 members.

Salem, Jasper County—Pastor Freeman preached. Subject: "Ye Are the Light of the World."

Highland—Pastor Roper. Subject: "Abel accepted, Cain rejected."
Two received by letter.

Fifteenth Avenue—Pastor Hailey. Subject: "God a Refuge and Strength."

Pachuta—Pastor Hackett. Subject: Christ, the Fulfillment of the Scriptures."

Seventh Avenue—Pastor Hailey of Fifteenth Avenue supplied in afternoon.

Conference held and J. H. Newton called to the pastorate.

No report from Forty-first Avenue, or Immanuel.

Important Communication from the Seminary.

To the Editor:—I am writing this communication to inform your readers of a situation which has arisen in connection with our Students Fund which needs immediate attention. We are facing a very large debt unless individuals and churches throughout the South who have or have not pledged contributions to the Students' Fund for the current year shall give the matter immediate attention. There is always in immediate prospect a debt of three or four thousand dollars, and this will be greatly increased in the near future unless money is forthcoming to meet the current expenses of students whom we have promised aid. The increased attendance at the Seminary this year has brought on this state of affairs. We have nearly three hundred students. Everywhere brethren have been urging us to take all the applicants who were properly recommended and worthy, giving them such financial aid as they might need. We have been extremely careful in our administration of this fund, and in many instances have had to give pitifully small sums in the way of help, but we have done this in the interest of the donors and of the brethren generally, in order that as large a number as possible might be aided. I now appeal to pastors and laymen everywhere to take this matter up. Will pastors who have pledged their churches to contribute to the Students' Fund please be kind enough to lay it upon the hearts of the brethren, and take the collection, and remit at once to Mr. B. Pressley Smith, Treas., Norton Hall, Louisville, Ky., and will pastors who have made no pledges please give attention to the matter also. The men whom we have with us are of fine quality, and, if they can be sustained while they are in the Seminary, will make splendid workers for the Master when they go forth from us.

E. Y. Mullins,
President.

Salvation.

See my figures read Jan. 1-7 here is \$3.00; now make it read Jan. 1-8 please. Bro. W. A. Jordan is a good "Watchman." I would like to have him preach for me in my field of work. He knows how to exalt "the Christ" in the redemption of men. I have grown so one-sided in theology that I, like Bro. J., will not admit of any man "trusting to the flesh" to be saved. I take it that the only condition laid down in God's word to salvation is repentance toward God and faith in the Lord Jesus Christ, and when we have reached the point where we can trust Christ to save us and him alone, the work is done. He that believeth on the Son hath everlasting life." God has ordained that every believer should walk in good works and thus form a character patterned after Christ's glorious character. We build our hopes on Christ as the foundation, we lay build of gold, silver, precious stones, wood, hay, stubble, but those who build of combustible material will suffer loss; their characters will be marred with many blemishes, but they themselves shall be saved. God be praised for the Gospel (good news). Amen and Amen.

J. C. Farrar.

A Letter to the Public.

To Whom It May Concern:—

We, the undersigned, feeling deeply interested in the industrial, education and moral development of the great commonwealth of Mississippi, would most respectfully represent to the people of the State:

1. That it is conceded on all hands that the large and faithful body of teachers in our schools and colleges need and would appreciate a place to which they could go during the vacation period for rest, recuperation and general improvement, especially if such a place could be had at small cost.

2. That the Board of Directors of the Monongahela Assembly have donated to Captain F. R. Carloss, of Hinds county, Miss., a suitable lot of which to erect a building for a home for Mississippi teachers, where they can obtain board and lodging at the minimum cost of running the institution.

3. That the said Captain F. R. Carloss has signified his willingness to undertake to raise privately and publicly a sufficiency of money and building material to erect comfortable and convenient buildings on said lot for above named purpose, and to put it at his own expense a fine Richmond plan for use in the home.

4. The above contemplated home would be under the management of the Mississippi Board of Education.

We would most heartily recommend the said Captain F. R. Carloss, a battle-scarred veteran of the great Cause, as a high-toned Christian gentleman, in every way worthy of the confidence of his fellow-citizens, as being capable of carrying the enterprise to a successful issue. A noble woman, educated, refined and universally beloved by all who know her will have the immediate supervision of the Teachers' Home for the year 1907. Address all correspondence to Captain F. R. Carloss, Terry, Hinds county, Mississippi.

Very respectfully,

W. T. Lowrey,

President Mississippi College.

W. B. Murrah,

President Millsaps College.

H. L. Whitfield,

State Superintendent Education.

T. J. Bailey,
Editor Baptist Record.
A. H. Longino.
H. F. Sproles.
C. H. Alexander.
T. D. Bratten,
Bishop of Mississippi.
Thos. E. Taylor.

Hattiesburg Ministers' Institute.

The writer attended the Ministers' Institute which was held at Hattiesburg last week and spent two days with the brethren, and was delighted with everything he saw and heard. There were forty or more ministers in attendance.

Brother T. T. Eaton of the Western Recorder conducted the meetings, and we had in him a storehouse of knowledge, and his aptness and readiness to answer any and all questions propounded to him made one wonder at the ability and versatility of the man. He is a theological seminary faculty in himself, and if the writer is competent to judge, he is eminently sound through and through.

Our foreign mission secretary, Brother Willingham, arrived after the writer had gone and as he was told, delivered some excellent addresses.

The spirit of the brotherhood of ministers in attendance was lovely, and was conducive to the growth of sanctification and to the unity of the Spirit in their lives and labors. It is a fact that the personal contact with each other tends to the increase of brotherly love and sympathy for each other in the work in which each and all are engaged. I am confident that great good will result from the meetings at Hattiesburg.

The Institute should be made permanent, and every minister within reach should attend its meetings.

Pastor Trotter deserves much praise and the gratitude of us all for bringing to pass this helpful meeting, and for his kind-hearted vigilance in looking after everything and everybody. This beloved brother, who came nigh passing to his heavenly home last summer, has been spared to us of our gracious God, and his health is good and we humbly pray that he may be spared to our cause many years to come.

The seat in the Institute of one dear brother was empty. Brother W. K. Red had been called to exchange a seat in the assembly of the saints on earth for a seat in that "house not made with hands eternal in the heavens". Suitable resolutions were adopted and speeches made by the brethren expressive of the estimation in which he was held, and of sympathy for his bereaved family. May God bless dear Sister Red and her precious little children. He who has said, "I will be a father to the fatherless and a husband to the widow", will never fail her. In Him she may safely trust.

In conclusion—It was good to have been in that meeting. It was a foretaste of the fellowship of heaven. My dearly beloved, let us all gird on the armor of holy warfare against the powers of darkness, tighter still, and fight "the good fight of faith" till our great Captain calls us from the heat and dust of battle to the repose and felicity of our heavenly inheritance.

O. D. Bowen.

Hattiesburg, Miss.

The Northeast Mississippi Bible Institute.

The Northeast Mississippi Bible Institute convened with the Baptist church at Sherman, Miss., the 29th day of January, 1907, and continued in session for three days. This was the third meeting of the Institute and in many respects the best.

PURPOSE OF THE BIBLE INSTITUTE.

Its purpose is to study together the Word of God—to find out the mind of the Spirit—not to study about the book, but to study the book—not to deliver lectures on topics taken from the Bible, but to get the mind and heart so filled with the Word of God, that lectures on topics and theories will be the outgrowth of this knowledge. Most of our differences, with respect to the teachings of the Bible, grow out of an attempt to prove our position by the book, instead of trying to find out the exact position of the inspired writer on a given proposition. We must come to the book empty and prayerful, with a desire to be guided by the Holy Spirit into all truth. Again, some of us need to forget the traditions of men and cease to be slaves to the opinions of others. It is not a question of what our fathers taught and believed, but what does God teach in His word. It is not a question of what we used to believe, nor what we believe now, but what does God say in His Word. Let us accept the finality of God's word, even if this should go counter to all our former, or present, opinions. Again, let us accept with skepticism the opinions of the commentators which claim to be the highest authorities. They conflict—and often confuse and confound the student. The writer holds to the opinion that the first half dozen years of the young minister's life should be spent in the exclusive study of God's word. Let him burn his commentaries, and burn the midnight oil in the prayerful study of the word, and then in a few years he will be qualified to make the proper use of helps. The great temptation is to rely on his helps and thus color his opinions relative to the doctrines of the Bible.

PLACE OF THE MEETING.

This was as near ideal as could be. Sherman is located on the Frisco, 11 miles from Tupelo, and 15 miles from New Albany. There are 300 and upward inhabitants, with a bank and splendid commercial advantages. They have a good school and two churches—Baptist and Disciple. The Baptist church is composed of some of the best people there. McCarty, Morgan, Tucker, McNeil, Parks, Bruce, Witt, Wade, Powell, Gault, Johnson are some of the prominent names we recall which makes this one of the finest churches in North Mississippi. The pastor is Eld. T. A. J. Beasley of Ecu, Miss., who preaches for Sherman church one half time—and a prince of preachers is he. A nobler, sweeter-spirited soul is not to be found among us than Beasley. He is attending the seminary now, but will resume his pastoral duties at close of present session. Some of the rest of us covet the same privilege.

The congregations were a revelation to us all. The house was filled at almost every service, and the attention and interest was always keen. There was not an uninteresting meeting of the whole series. The singing was congregational in the real sense. What shall we say as to the hospitality! It could not be exaggerated. All the trains were met and a

royal welcome was extended to every visitor. The homes of the people were opened in great hospitality, and every preacher claimed his to be the best.

THE PREACHERS PRESENT.

The names are as follows: W. H. Ryals, Corinth; J. W. Lee, Grenada; J. S. Berry, Baldwin; A. J. Preston, Jasper, Ala.; W. J. Epting, Ripley; D. W. Bosdell, Aberdeen; S. W. Price, Poplar Springs; W. A. Lusk, Houston; E. E. Thornton, Houston; Chas. Nelson, Pontotoc; W. T. Stegall, Pontotoc; Dr. G. M. Savage, Jackson, Tenn.; W. A. Jordan, Amory; S. V. Gullett, Blue Springs; S. B. Alexander, Sherman; T. A. J. Beasley, Ecu; E. L. Wesson, New Albany; E. C. Shirley, Guntown; J. J. Pannell, Endville; T. J. Bailey, Jackson; R. A. Kimbrough, Tupelo. Among the prominent laymen visitors were: R. V. Goss, Amory; A. J. Brown, Aberdeen; Roman Thomas, Plantersville, and others.

The spirit of the meeting was fine—beautiful. With the word of God before us, and the Spirit of God within to guide us, you will not be astonished when I say there was unity.

POWERFUL MEETING.

A few of the brethren on the program were absent. Among them were: J. N. McMillin, Blue Mountain; R. A. Cooper, Pontotoc; J. A. Rogers, Amory. These brethren were especially missed, since they were active in former sessions. But their places were admirably supplied by such brethren as: Preston, visitor from Alabama—and what a noble man of God he is—and Lee of Grenada with his sweet Christian spirit; and Bailey, our own imitable editor, with good cheer, and good sense, and good looks—how we did appreciate these visitors and the strong messages they brought from God. For two days we studied Paul in the book of Romans—10 chapters merited our attention. J. W. Lee struck the keynote of the gospel in chapter 1. J. S. Berry discovered to us our condemnation under the law in the 2nd chapter; E. L. Wesson followed the same strain in the 3rd chapter—closing with the righteousness of God in Christ for us by faith.

In the 4th chapter A. J. Preston found our justification by faith in Christ without works.

D. W. Bosdell of Aberdeen gave us an able disquisition on what was lost in Adam and what was restored in Christ in the 5th chapter.

W. A. Lusk told us in the 6th chapter, how that we are dead with Christ and how that we shall also live with him.

In the 7th chapter W. A. Jordan discoursed on the dual nature of the believer who should be delivered from this "body of death" through Jesus.

In the 8th chapter R. A. Kimbrough gave an earnest exposition of the redemption of the body, God's foreknowledge, predestination and conformity to the image of His Son.

Dr. Ryals of Corinth gave a scholarly and finished exposition of the 10th chapter of Romans and closed the study of the book of Romans.

I omitted to call attention to Bro. Stegall's able talk on "election" as found in the 9th chapter, in which he met that question face to face and shunned not to declare God's teaching on that question.

What mountain-top experiences we did have during these two days of simple exposition of this great book on salvation by grace through faith.

W. A. Jordan preached on Wednesday evening on "What To Do To Be Saved"—showing repentance toward God—what it is; and faith toward our Lord Jesus Christ—what it is.

THE LAST DAY.

The discussion on missions—state, home and foreign, was of a very high order. D. W. Bosdell spoke to state missions, showing the need and obligation on the churches to meet the requirements.

Bro. Beasley made an able talk on foreign missions, in which he took high grounds; also Bro. Wesson made a sensible, practical speech on "home missions", showing the necessity for this Board.

Bro. Lee took the place of Bro. Cooper on the question of "Apostasy", changing it to the "Security of the Believer", as he did not believe in "Apostasy". This speech cannot be described in the limited space allotted us. It was great; and Kimbrough closed on "Communion". In his able speech he defended well the Baptist position.

And now what shall I say of the great lecture by Dr. Savage on his travels in the "Orient"? The great congregation was entertained as one is seldom entertained by the graphic description of scenes in the "Holy Land". We felt as if we were walking right in the footsteps of our blessed Master, over the hills and mountains of Palestine. This lecture beggars description. The man—the talk, the occasion all were great. It was one of the richest experiences of my life. I will close for fear of exaggeration. When this writer speaks of Dr. Savage it is always with the intensest feelings of appreciation for the man and his work. The next meeting will be held with Ripley church, W. J. Epting pastor. Time yet to be decided on.

Fraternally,

W. Alex. Jordan.

Blossom, Texas.

By J. F. Hailey.

Since last writing things have been happening here. The church has taken on new life. The congregation has doubled twice, the Sunday school has increased fifty per cent, a B. Y. P. U., organized with nine members, has doubled itself six times, and the Sunbeams are like Brother Gambrell's growing boy, "coming out of its clothes sideways."

What I want to tell about is the prohibition campaign we have just passed through. Two years ago the saloons were voted out, but Anheuser & Bush of Kansas City enjoined the commissioners' court and kept the saloons for fifteen months. After eight months and a half after the saloons were closed, the antis brought on an election, giving only three weeks for the campaign. The mobilization of forces reminded one of Von Moltke in the Franco-Prussian war. Being waked at midnight and told that France had declared war, he replied to his secretary who woke him: "Go to my desk and look in pigeonhole No. —, and send the telegrams you will find there." By daylight the divisions of the army were in motion.

The antis put foreign speakers on the field, but the way they were used up was something curious. In a few days J. A. Maples, J. G. Adams and "Cyclone" Davis were on the field. One might have thought Forest, Lee and Stonewall Jackson had combined. Maples is one of the most pleasing lecturers I have heard in a long time. Adams can laugh an anti out

of court. As for Davis, he's an ex-Mississippian, and has been a political debater and stump-speaker for a generation. Three antis of the bigger sort had little enough sense to get in his way. The election is over, but the disciples are still taking up the fragments.

"We snowed them forty fathoms under", and are to meet tonight to organize a law and order league to assist the officers. Texas has done herself the credit of adopting the Mississippi C. O. D. law, and has added another requiring conductors to clear their trains of anybody who drinks on board. Texas has a soil to grow any good thing, and to develop extra fruit on a transplanted tree.

From Water Valley.

Dear Record:

Our reception by the church has been most cordial. No pastor has been more heartily welcomed than I, judging from the expressions of esteem and confidence that have assumed many forms. All our services have been well attended and the spirit has been excellent. Our prayer-meetings have been especially uplifting and encouraging. The church has had good leadership in the past and has responded to it. Too much cannot be said in praise of Bro. and Sister Low, our predecessors. Their work is here to speak for itself. God's blessings have rested upon their pastorate. I am praying for strength and wisdom that I may build upon the foundations that have been so well laid. All in all the prospects seem bright for the church.

Let me congratulate you upon the recent improvements in the paper. Mississippi Baptists deserve a first-class paper, and my opinion is that we now have the best we have ever possessed on that line. I hope to see improvement after improvement made until we shall have as good as the best. We have no right to stop short of this. Let all those who owe the paper money send it in at once, and all the first-class Baptists who do not read the paper send in their names and money.

Fraternally,

W. J. Derrick.

Canton.

The lady members of Canton Baptist church have shown great kindness to the pastor and his family, which is rather characteristic of this church. After paying out more than two thousand dollars during the past year and after a present of money to pastor and wife, Christmas, and just after making the largest contribution to foreign missions in its history, these members, on the 22nd of January, 1907, came to the pastor's home and gave us a heavy "pounding". It was quite a surprise and cheered us as beautiful flowers and bright sunshine along life's uneven pathway. Not only was there a liberal supply of almost everything usually kept in a grocery store, but dry goods for the wife and "childer", and a sum of money "for Bro. Cooper".

I thought I never saw a finer looking nor happier set of women in my life.

Truly, the Lord has been gracious to His people here. During the past six years there has been an increase of fully 75 per cent in membership and a good increase in contributions.

We ask an interest in the prayers of God's people to the end that we may honor Him in word and in life.

Very truly yours,

S. G. Cooper.

Canton, Miss., Jan. 31, 1907.

News in the Circle.

Martin Ball.

The Pendleton bill has passed both the Senate and the House of the present Tennessee Legislature, by overwhelming majority. This bill includes every city in the State. Should Governor Patterson veto it, the majority is sufficient to make it a law. This bill provides for every city to vote "wet" or "dry." Wonderful move in the right direction.

Rev. M. M. Moser has resigned the pastorate of the Washington church, N. C., to accept a call to Rocky Mountain church, same State.

Pastor L. A. Cooper has been elected state evangelist of South Carolina, and has resigned the church at Johnson, S. C., to enter upon the work. Bro. Cooper has wrought well at Johnson, and his people are very reluctant to give him up.

Rev. W. H. Simpson leaves Latta, S. C., and accepts the work at Norway, same State.

The Florida convention, which was held at Live Oak, is reported as being the best in its history. About \$50,000 was raised during the year for missionary and benevolent purposes. Rev. S. B. Rogers was re-elected president and E. H. Reynolds secretary.

Rev. D. C. Hardin, after 15 months successful work as pastor of the Second church, Hot Springs, Ark., resigns to return to Texas.

Pastor Rader has resigned the Central avenue church, Hot Springs, Ark. It is not known where he will locate.

Dr. G. L. Picard, of Lynchburg, Va., has been called to the pastorate of the First church, Savannah, Ga. It is thought he will accept.

Rev. N. B. O'Kelly leaves El Dorado, Ark., to take charge of the work at Dawson, Ga. His health and that of his family necessitate the move.

Rev. J. B. Seaman, J. A. Scarboro, C. L. Powell and M. M. Bogard have bought the Ohio Valley University, Kentucky. The purchase was made for the General Association of America Gospel Missioners.

The Alabama Baptist states that the scarcity of preachers in Alabama is alarming. There are twenty or more fields without pastors, and one in sight.

Dr. Len G. Broughton of Atlanta, Ga., is conducting a great meeting at Greenville, S. C. The entire city is stirred and many souls are accepting Christ.

It is stated that there are 170 students in William Jewell College, Missouri, preparing for the ministry. There is an abundance of room for God-called and equipped men.

After a 12 years pastorate at Hodgenville, Ky., Pastor B. F. Hagan, resigns to begin work at Trenton and Alleesville, same State.

A new church has recently been constructed in Houston, Texas, making the tenth white church in that city. The la-

bors of the faithful men who have so earnestly preached the gospel in that city are being rewarded.

Rev. W. R. Bradshaw of Reedsville, N. C., has been elected state evangelist for the State of North Carolina. He enters upon the work at once. The evangelistic idea is growing.

Rev. C. D. Graves of Wadesboro, N. C., has resigned. His future movements are not indicated.

Rev. W. R. Briscoe has just closed a very gracious meeting at Lexington, Ky., where he is pastor. Fifty-six were received into the church—36 by baptism; among the number a prominent professional gambler.

Rev. A. B. Thomas has resigned the pastorate of the First church, Purcell, I. T., and gone to Melrose, Mexico, for his health.

A general evangelistic campaign will be inaugurated in Dallas, Texas, March 10. Drs. W. J. Williamson of St. Louis, W. B. Riley of Minneapolis, Revs. Geo. C. Cates of Kentucky, Sid Williams of San Antonio, and L. E. Finney of Wolf City, Texas, are the preachers requested to conduct the campaign.

There is to be a strenuous war waged on the whiskey forces in Tarrant county, Texas, Ft. Worth, the county seat, beginning at once. Dr. J. H. Gambrell, editor of the Standard, will open the battle February 10. Mississippians know how well it will open.

Dr. J. I. O'Neil of Dallas, Texas, has accepted the care of the church at Bisbee, Arizona, and will enter upon the work at once.

The contributions of the First church, Richmond, Va., Dr. Geo. W. McDaniel, pastor, amounted to \$20,865 to all purposes last year. That was liberal giving. There was a net gain in the membership of 118.

Rev. Chas. Pledger of Tyler, Texas, has been called to the pastorate of the Farmer's Branch church, and accepts, his work beginning at once.

The church at Rogers, Texas, has called Rev. Jeff Davis, a student at Baylor University. He accepts and enters upon the work at once.

The time of meeting of the Southern Baptist Convention has been changed from May 9 to May 16. This is done so that Baptists North and South can attend the General Convention of America to be held at Norfolk, Va., May 22-23.

Rev. W. James Robinson has just closed a very fine meeting at Morristown, Tenn. He was assisted by Rev. G. W. Perryman of Knoxville, Tenn. Bro. Robinson was once pastor at Grenada.

Evangelist Earl D. Sims, state evangelist of Tennessee, has just closed a very fine meeting at Manchester, Tenn. The church has been very small and weak for a number of years. Quite a number of strong men were added to the church and many faithful women.

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You can't get a poor lamp-chimney with my name on it.

MACBETH lamp-chimneys fit, don't break from heat, and are so shaped that they get the most light from the oil consumed.

All lamp-chimneys break. Mine break only when they are dropped or knocked over.

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All the churches in Memphis received some additions by baptism last Sunday, the result of the great revival conducted by Evangelist Geo. C. Cates.

Baron Uixkull of Russia is again in America in the interest of the American Christians in Russia. They want to found a seminary in Russia.

The church at Jefferson City, Tenn., where Carson and Newman College is located has extended a call to Rev. G. W. Sherman of Memphis to become pastor. He has signified his acceptance and will begin work March 1.

Pastor J. E. Hughes has resigned at Elizabethton, Tenn., to take charge of the Trenton street church of Harriman, Tenn. Bro. Hughes has accomplished a great work in Elizabethton.

The church at McKenzie, Tenn., has called Rev. C. L. Skinner, brother of Rev. J. E. Skinner at Trezevant, Tenn. He accepts the call and enters upon his work at once.

Rev. J. M. Wright of Lufkin, Texas, has been tendered the presidency of East Texas Baptist Institute, Rusk, Texas. He accepts and goes to the work at once.

The address of Dr. J. B. Moody of Martin, Tenn., delivered before the students of the Theological Seminary at Louisville, Ky., will be published in pamphlet form. His subject was "Missions Adjusted to other Doctrines and Duties." It is worthy of careful study by every one.

Martin, Tenn., claims 27 Baptist preachers living in the town, and all of them have regular ministerial work.

Rev. L. H. Williams has resigned the Water Tower church, St. Louis, Mo. It is not known where he will go. The church is anxious for him to reconsider.

The physical laws of the known universe are said to be uniform and inevitable, but how about the comets that wander to and fro? "the asteroids, the fragments of an exploded planet, the meteors that range through space, the sunspots and the star dust of the scientists? Something has evidently broken loose somewhere. But God's providential law is over all, and He can do whatsoever He will, whether with the whole or with the fragments. Therefore "acquaint now thyself with Him and be at peace."

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and the greatest quantities of every growing thing can be readily produced with the liberal use of Virginia-Carolina Fertilizers, together with careful cultivation. The materials of which they are made, cause them to enrich the land, and the plants to come up rapidly and more prolific. Use

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Record For the Year.

Here is a statement of some things that happened among the seventy million people in the United States last year: Number of murders and homicides in the country, 9,350, an increase of 138 over the previous year. Number of suicides, 10,125, an increase of 143; of these 7,242 were men and 2,883 women. Number of legal executions, 123, exactly the same as in 1905; 35 were hanged in the North and 88 in the South. Number of lynchings, 69, an increase of 3; all were in the South except one, and all were negroes but 5; Mississippi leading with 12. The wholesale killings by mobs are not included in the number. Number of people killed by automobiles, 209; injured, 851. Number killed while hunting or by hunters, 178; wounded, 167. Killed on railroads as passengers or while crossing tracks, 3,295; injured, 9,561. Killed on electric lines, including employees, 674; injured, 2,953. Lost their lives in fires, 1,184; in explosions, 623; in cyclones and storms; 719; in mines, 599; by drowning, 2,985; by lightning, 205; by electricity, 176. The record of embezzlement, forgery, defaulting and bank wrecking aggregated \$14,734,863, an increase of more than \$5,000,000 over 1905. The fire losses approximated \$352,000,000, of which 235,000,000 is charged to the calamity at San Francisco.—Ex.

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Atlanta, Ga., is Meeting with
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Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

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Faith is the lens which brings the invisible to view.

One must be more than a guide-post, that points the way, but never goes.—Minot J. Savage.

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Deaths

REY. BURGESS FRENCH, Passed quietly from his earthly home near Mt. Mount, Miss., to his home in heaven, at about 4 o'clock p. m. Dec. 5, 1906, aged 69 years 1 month and 12 days.

He was born, reared and spent his life in the same community.

When 22 years old he married Miss Elizabeth Higgs, who walked worthily by his side, until God took him. She was a good wife, and an indulgent mother to their son and six daughters.

As the children had all married and gone from the parental home, they were much alone for the last few years. They came to realize their need of each other. Hence the loss is keenly felt by Sister French. Will all God's children pray for the divine comfort for the bereaved?

At the age of 19 Bro. French professed faith in Christ and joined a Baptist church. Twelve years later he was ordained to the deaconship. Twelve years after he was made a deacon, he was ordained to the work of the gospel ministry, having begun to preach some years before his last ordination. In this he studied to show himself approved of God. He had but few educational advantages; but made the best of what he had. He preached to one church in the community in which he lived sixteen years, and

would have continued longer but for failing health. He was a great sufferer during his last years on earth. He would frequently get out of bed, ride on horseback four miles, preach, return home and take his bed, while a burning fever preyed upon him.

During his ministry he led many to Jesus Christ. But few men baptized more people than he did. "He was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord."

J. R. Sumner.

COL. THOMAS H. JOHNSTON.

Memphis, Tenn., Feb. 6, 1907.

Col. Thomas H. Johnston was born in Adair county, Kentucky, Dec. 17th, 1834, and died at his home, Coldwater, Miss., Jan. 28th, 1907. The dates above note the alpha and omega of a long and useful life. Colonel Johnston was married March 28th, 1860, to Miss Anna Jeter, a member of an honored family then living on the present Johnston homestead, Coldwater, Miss. Beginning his family life at this period he, of course, suffered the deprivations of the civil war. He was twice imprisoned, once at Fort Delaware, and later at Fort Hudson. During that period of terror and bloodshed he was promoted from the rank of private soldier to that of colonel of the First Mississippi Regiment. He was a lawyer of more than local prominence and was twice elected to represent his county in the Legislature. His conversion came rather late in life, in a revival held in the town of Coldwater by Dr. J. H. Hoyt, but from that date (about twenty years ago) he has been a consistent, faithful member of the Coldwater Baptist church. Perhaps the most marked ambition of the life of Colonel Johnston pertained to his children, and his efforts have been well rewarded by the usefulness and prominence of every surviving member of his family. C. B. Johnston is the proprietor of one of the leading printing companies of Memphis, Tenn.; Hon. H. M. Johnston, an attorney of Fresno, California; Dr. J. E. Johnston, a dentist, Coldwater, Miss.; Hon. T. H. Johnston, Jr., an attorney, Corinth, Miss., and Miss Annie Johnston, who has been both the mother and sister in the Johnston home since the death of her mother, Dec. 5th, 1875. The funeral was conducted by his pastor, the writer, from the Hernando Baptist church, Jan. 30th, 1907.

B. F. Whitten.

DIED

At Hattiesburg, Miss., on Nov. 30, 1906, Mr. David R. Red, Sr. He was born April 11th, 1819; was brought up in Wayne county, Miss.; was married to Miss Margaret Jane Keahey in 1851, who preceded him to the better land about 21 years ago. He became a resident of Clarke county about the breaking out of the civil war. About the year 1871 he was baptized by Eld. O. D. Bowen into the fellowship of Hepzibah Baptist church, and was soon afterward ordained a deacon. At the time of his death he was one of the senior deacons of Harmony church, in Clarke county. The late true and faithful Eld. W.



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G. P. A.,
St. Louis, Mo.

K. Red of Hattiesburg was his youngest child. Two children survive him—Bro. D. R. Red of Harmony church, and Sister Pinkney Smith of Hattiesburg. Our aged brother was sincerely devoted to the cause of Christ. He loved the songs of Zion; he loved the house and word of God; he loved the place of secret prayer; he loved his Christian brethren; he loved and prayed for the lost and perishing. He took an active interest in Christian work to the last. In Scripture language: "He still brought forth fruit in old age."

We are not sad when the golden grain is gathered, when the ripened fruit is plucked, when the sun goes down in splendor behind the western horizon. Neither should we grieve inordinately because of the taking away of our aged brother, believing, as we do, that he has entered upon that rest that remaineth to the people of God.

J. M. Phillips.

Shubuta, Miss., Jan. 11, 1907.

CAPT. E. D. MINTER DEAD.

The beloved old brother, E. D. Minter, died at his home near Caledonia, and was buried last Monday. This will bring sadness to the hearts of many who knew and loved this loyal and faithful servant of the divine Master. I trust that some account of his most useful life will be sent to the Record. I cannot write more now. No need of praise can do justice to this noblest and best of men—he needs it not. The Master's "Well done, thou good and faithful servant," will alone be enough. God comfort the hearts of the bereaved family and church.

W. M. Reese.

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With January and each succeeding issue, The Teacher and Quarterlies will contain, in addition to regular lessons, material for a full-graded supplemental course. This will include denominational doctrine, memorizing scripture and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

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